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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE PATH

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXVI—No. 4 **February, 1948**

THE Real Man is in essence Spiritual, and has in the immensity of his past accumulated vast stores of knowledge, by means of which He has contacted and is working with, what is generally called Matter, but which in reality is the intelligence and embodiment of entities of a lower kind. His object is not to seek and make permanent a perfect physical embodiment for Himself, but by his contact and use of these lower lives to gradually give them the impulse toward self-consciousness, which alone can arouse to action the latent spirituality in all these lower intelligences. The word Spirituality does not mean a hazy, indefinite condition, but "an intimate KNOWLEDGE *of the ultimate essence of everything in Nature."* —R.C.

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A U M

As a drop of water moves on the leaf of the lotus; thus, or more slippery, is human life: the company of the virtuous endures here but a moment; that is the vehicle to bear thee over land and ocean. —*Mohadmudgara*

THEOSOPHY

Vol. XXXVI **February, 1948** **No. 4**

THE LIMITS OF DIVERSITY

IT has been found by experience—and the discovery was prepared for early in theosophical history—that the *dissemination* of theosophical ideas is no less a subject for study than are the principles themselves. In introducing an idea, there is an inner propriety to be aware of, the spirit of the occasion to be sensed—a discernment, in fact, of the karma of the situation. Fittingly presented, the teachings of Theosophy belong with "gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return." According to the enumeration in the *Bhagavad-Gita,* such offerings are "of the *sattva* quality, good and of the nature of truth." The nature of truth fails to be conveyed, even by truths, if the appropriate quality does not pervade and unite all that is present in the giving.

The earliest, and perhaps most philosophical statement of the "Principles, Rules, and Bye-Laws" of the Theosophical Society (published in *The Theosophist,* April, 1880), included the direction that no officer "has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists." This provision, which may seem at first sight to encourage the formation of individual sects in the theosophical ranks, will bear another interpretation in the light of the policy maintained by the Founders of the Theosophical Movement. It is clear that theosophists were not expected to evolve the same

notions or understandings of Theosophy, but neither were they expected to preach their sectarian beliefs or argue their personal views *except* with their "co-religionists"—in which case a distinct purpose might be served in self-education. The sympathy of a shared perception gives a fructifying impulse to creative thought. Since every expansion in soul-knowledge widens the Ego's vision of the kinship of all parts of life, it is not strange that the gaining of further insight should so often occur in the presence of a "kindred spirit."

The philosophy of Theosophy is not composed of a collection of "viewpoints," however much any theosophical assembly may reflect different opinions. The promulgation of Theosophy requires a rapport with various types of minds, for reasoning processes start from as many given points as there are individuals. A sympathy not affected by logical distinctions is called for, if mutual study of Theosophy is to yield its full value.

Anticipating this need, and inaugurating the era of use of the philosophy, H. P. Blavatsky devoted her first message to American theosophists, in 1888, to an analysis of the conditions precedent to establishing "on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom and exertion in the common cause—that of helping mankind." The ideal described was far in advance of the times, for the ordinary view went no further than "establishing on a firm basis an organization."

H.P.B. envisioned "the recognition of pure Theosophy—the philosophy of the rational explanation of things and not the tenets." This must have seemed, to all but earnest students of Theosophy, a curious definition. The propagandizing of tenets, the spread of doctrines, is a simple function of advertising, and an activity entirely appropriate to an organization. It is, furthermore, an activity which interested persons could take up without special training. Attracted by certain of the theosophical ideas, members of the Theosophical Society could use them (as they did) in writing for the popular press, and in addressing audiences, thus imparting a theosophical influence in intellectual circles.

While not minimizing the value of these activities, H.P.B. herself designated, in the same message, "a larger, more important,

and much more difficult work"—the work of opening men's minds to ideas of charity, justice and generosity, and to the rational explanation of things. In this work is to be found the heart of philosophy, the life of mind, and the atmosphere of egoic evolution.

Each man's knowledge may be said to be limited to the range of his questions, which represent opening doors to greater knowledge. Without the intimation of mysteries beyond, the mind lacks incentive for development. William Q. Judge, in *The Ocean of Theosophy,* mentions biologists who "can give no reason why the acorn will never grow anything but an oak except that no man ever knew it to be otherwise." The fact does not arouse wonderment, or even curiosity; it is simply "accepted." In this case, the rational explanation, beginning with the postulate of an astral pattern, is only an esoteric doctrine, even though, for the occultist, it rests upon practical knowledge of the evolution of physical form from an astral image. The "creation" of a flower, the marvellous rapidity of plant growth in the hands of an Indian fakir (*Isis Unveiled,* I, 139), can have no more standing than a superstition until the rational mind, led by a will to understand, moves toward the philosophy of the process.

The function of theosophists, insofar as they attempt the task to which H. P. Blavatsky and Wm. Q. Judge were profoundly dedicated, is to stimulate rational thought. The success of the project can be gauged by one's progress toward an indispensable realization: "Orthodoxy in Theosophy is neither possible nor desirable." This does not mean that theosophists do not aim to be orthodox, that is, sound in opinion or doctrine—if they did not, pure Theosophy could never become current. But Theosophy itself consists of no one opinion or doctrine, and is not the product of speculation. The central difficulty in theosophical promulgation stems from this dilemma.

Where opinions are concerned, diversity is healthy, even necessary; where Theosophy is concerned, opinions (diverse or otherwise) are irrelevant. Although there can actually be no question about what is the teaching of Theosophy on any one point (provided the literature is accessible), H.P.B. declared that "the existence of a large amount of uncertainty in the minds of students of Theosophy" is a protection *"within certain limits."* Possibly these limits are best

defined by the purposes of theosophical association—Unity, Study and Work. The existence of uncertainty does not preclude a gradual elimination of this or that particular uncertainty, as the teachings are assimilated; but it does suggest that *a questing attitude* be retained at all stages of study.

The presence of a philosophic uncertainty among theosophical students creates a medium of rare quality and peculiar responsibilities. If freedom of thought is to be preserved, the participants must be sensible of a bond stronger than the usual religious affinity referred to in the by-laws of the T.S. "Co-religionists" will be recognized not by common beliefs nor identical opinions, but by the transcendance of mental diversities. "Similarity of aim, purpose and teaching" is one statement of open-minded unity. Its practical expression is the only religious instinct compatible with philosophy —the co-religion which makes possible the fairest meeting of minds.

A Spiritual Cycle

Cyclic laws operate in each age, and impose restrictions on the progress of the race. In a cycle, where all is ascending and descending, the Adepts must wait until the time comes before they can aid the race to ascend. They cannot, and must not, interfere with Karmic law. Thus they begin to work actively again in the spiritual sense, when the cycle is known by them to be approaching its turning point. The cyclic progress is assisted, or the deterioration further permitted, in this way: at a time when the cycle is ascending, developed and progressed Beings, known in Sanskrit by the term "Jnanis," descend to this earth from other spheres where the cycle is going down, in order that they may also help the spiritual progress of this globe. In like manner they leave this sphere when our cycle approaches darkness. These Jnanis must not, however, be confounded with the Mahatmas and Adepts. The right aim of true Theosophists should, therefore, be so to live that their influence may be conducive for the dispelling of darkness to the end that such Jnanis may turn again towards this sphere. —W.Q.J.

"THEOSOPHIST" EDITORIAL NOTES

[The full extent of H. P. Blavatsky's magazine writing is not represented by her articles alone, as many students are aware. In editing *The Theosophist,* and later, *Lucifer,* she made extensive comment on metaphysics, philosophy, psychology, science and religion, and clarified the theosophical teachings by liberally attaching editor's notes on moot questions raised by contributors. The function of these notes is suggested by Mr. Judge in his series of "Hidden Hints," where he states that the key to many obscure doctrines is found, "as is so usual with H.P.B., in a note." Often a principle "is not expanded so that inattentive minds may get it through much repetition, but is postulated once for all."

The present series will be a collation of editorial remarks, arranged under general subject headings for convenience of reference, and consisting largely of material now out of print. The student will recall that *The Theosophist,* the first theosophical magazine, was founded in India, in October, 1879, two years after the publication of Mme. Blavatsky's *Isis Unveiled,* and less than a year after she and Col. Olcott arrived in India. *The Theosophist* and *Lucifer* (founded in 1887) bridged the gap between *Isis* and H.P.B.'s later works—*The Secret Doctrine* (1888), *The Key to Theosophy* (1889), *Transactions of the Blavatsky Lodge* (1890-1), and *The Theosophical Glossary* (1892). The opening article of the *Theosophist,* "Namastae!" is here reprinted, as a general introduction to the series.—Eds. THEOSOPHY.]

NAMASTAE!

THE foundation of this journal is due to causes which, having been enumerated in the Prospectus, need only be glanced at in this connection. They are—the rapid expansion of the Theosophical Society from America to various European and Asiatic countries; the increasing difficulty and expense in maintaining correspondence by letter with members so widely scattered; the necessity for an organ through which the native scholars of the East could communicate their learning to the Western world, and, especially, through which the sublimity of Aryan, Buddhistic, Parsi, and other religions might be expounded by their own priests or pandits, the only competent interpreters; and finally, to the need of a repository for the facts—especially such as relate to Occultism —gathered by the Society's Fellows among different nations. Else-

where* we have clearly explained the nature of Theosophy, and the platform of the Society; it remains for us to say a few words as to the policy of our paper.

It has been shown that the individual members of our Society have their own private opinions upon all matters of a religious, as of every other, nature. They are protected in the enjoyment and expression of the same; and, as individuals, have an equal right to state them in the *Theosophist,* over their own signatures. Some of us prefer to be known as Arya Samajists, some as Buddhists, some as idolators, some as something else. What each is, will appear from his or her signed communications. But neither Aryan, Buddhist, nor any other representative of a particular religion, whether an editor or a contributor, can, under the Society's rules, be allowed to use these editorial columns exclusively in the interest of the same, or unreservedly commit the paper to its propaganda. It is designed that a strict impartiality shall be observed in the editorial utterances; the paper representing the whole Theosophical Society, or Universal Brotherhood, and not any single section. The Society being neither a church nor a sect in any sense, we mean to give the same cordial welcome to communications from one class of religionists as to those from another; insisting only, that courtesy of language shall be used towards opponents. And the policy of the Society is also a full pledge and guarantee that *there will be no suppression of fact nor tampering with writings, to serve the ends of any established or dissenting church, of any country.*

Articles and correspondence upon either of the topics included in the plan of the *Theosophist* are invited; and while, of course, we prefer them to be in the English language, yet if sent in Hindu, Marathi, Bengali, or Gujrati, or in French, Italian, Spanish or Russian, they will be carefully translated and edited for publication. Where it is necessary to print names and words in Hebrew, Greek, and other characters (except Sanskrit and the Indian vernaculars) unlike the Roman, authors will kindly write also their

*The first issue, establishing the main lines of theosophical research and exposition, was headed by two basic discussions by H.P.B., "What is Theosophy?" and "What Are the Theosophists?" Other articles in this issue from her pen were: "The Drift of Western Spiritualism," "Antiquity of the Vedas," "Persian Zoroastrianism and Russian Vandalism." (These articles have been reprinted in THEOSOPHY XXIX, 200 and 254; XI, 512; II, 468; and XVII, 72, respectively.) Presumably hers also were a long review of Edwin Arnold's *Light of Asia,* and "The Magnetic Chain"—a note on mesmerism and on Reichenbach's "Od."—Eds. THEOSOPHY.

phonetic equivalents in English, as the resources of our printer's office do not appear great in this direction. Manuscripts must be written legibly, upon one side of the sheet only, and authors should always keep copies at home as we will not be responsible for their loss, nor can we obligate ourselves to return rejected articles. Statements of fact will not be accepted from unknown parties without due authentication.

It is designed that our journal shall be read with as much interest by those who are not deep philosophers as by those who are. Some will delight to follow the pandits through the mazes of metaphysical subtleties and the translations of ancient manuscripts, others to be instructed through the medium of legends and tales of mystical import. Our pages will be like the many viands at a feast, where each appetite may be satisfied and none are sent away hungry. The practical wants of life are to many readers more urgent than the spiritual, and that it is not our purpose to neglect them our pages will amply show.

One more word at the threshold before we bid our guests to enter. The first number of the *Theosophist* has been brought out under mechanical difficulties which would not have been encountered either at New York or London, and which we hope to escape in future issues. For instance: We first tried to have Mr. Edward Wimbridge's excellent design for the cover engraved on wood, but there was no wood to be had of the right sizes to compose the block, nor any clamps to fasten them together; nor was there an engraver competent to do justice to the subject. In lithography we fared no better; there was not a pressman who could be trusted to print artistic work in colors, and the proprietor of one of the best job offices in India advised us to send the order to London. As a last resort we determined to print the design in relief, and then scoured the metal markets of Bombay and Calcutta for rolled metal plate. Having finally secured an old piece, the artist was forced to invent an entirely novel process to etch on it, and to execute the work himself. We mention these facts in the hope that our unemployed young Indian brothers may recall the old adage, 'where there is a will, there is a way,' and apply the lesson to their own case. And now, friends and enemies, all—*Namastae!*

(October, 1879)

I: On the Nature of Theosophy

[*The following editorial comment discusses certain "erroneous impressions" occurring in some remarks entitled "A Christian Minister on Theosophy."—Eds.* THEOSOPHY.]

Yes; Theosophy *is* the science of all that is divine in man and nature. It is the study and the analysis, within the known and the knowable, of the unknown, and the otherwise UNKNOWABLE.

"In its practical application it certainly means—freedom (of thought), self-trust and self-control, courage and independence." And if, all this, how can our revd. well-wisher "fear its narrowness, as a plan of life"?

* * * * *

"Radical" Christianity is as welcome in its [Theosophy's] ranks as radical Buddhism, Judaism, or Hinduism. For all religions divested of their man-made theologies and superlatively human ecclesiasticism rest on one and the same foundation, converge towards one focus: an ineradicable, congenital belief in an *inner* Nature reflected in the *inner* man, its microcosm; on this our earth, we can *know* of but one Light—the one *we see.* The Divine Principle, the WHOLE can be manifested to our consciousness, but through Nature and its highest tabernacle—man, in the words of Jesus, the only "temple of God." Hence, the true theosophist, of whatever religion, rejecting acceptance of, and belief in, an extra-cosmic God, yet accepts this actual existence of a *Logos,* whether in the Buddhist, Adwaitee, Christian Gnostic or New Platonic esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation. Theosophy fights every anthropomorphic conception of the great UNKNOWABLE, and would impress upon the growing world, that its days of babyhood and even adolescence are over and gone by to return no more. Theosophy would teach its adherents that *animal* man, the finite, having been studied for ages and found wanting in everything but animalism—he being the mortal as well as physical synthesis of all the forms and beings through which he has evoluted, hence beyond correction and something that must be left to time and the work of evolution—it is more profitable to turn our attention to the spiritual or inner man, the infinite and the immortal.

In its higher aspect, Theosophy pities and would help every living sentient creature, not man alone. He is a "good Theosophist," and so far as exotericism goes, a *grand* Theosophist who said, and says, to "all nations" and to "all religions" "I was hungry and you fed me, I was naked and you clothed me," meaning by "I," the human Logos—spiritual mankind collectively, the spiritual whole manifested in its parts and atoms or—if so preferred, "God manifested in Humanity." He is a better one who realizing deeply the profound esoteric meaning of this exoteric parable, feeds and clothes *all* nations and *all* religions unconditionally: one ever ready to trace back the personified pronoun "I" not to Jesus only, or even to any of the respective Christs and Gods manifested at different ages and to various nations, but to the universal *Logos* or divine Ego; one, in fine, who feeds the hungry and clothes the naked irrespective of their creed or nationality—as even the good king Asoka did.

A "personal God," says the *true* Theosophist, is the creation of the ephemeral and animal, though intellectual man. Therefore, the Rev. gentleman is wrong in querying whether David could be a Theosophist. A man who murders another to deprive him of his wife and thus satisfy his lust may be the "friend" of an anthropomorphic God; he cannot be a Theosophist. He [the Rev.] is right, when asking whether Jesus was a Theosophist, for "the Son of Man" and the "Man of Sorrow" was one in the full acceptation of the term, and this, perchance, is the very reason why so few have understood and appreciated him and why he was crucified. He was a lover of Truth Divine. No Theosophist, whether Heathen or Christian, Jew or Gentile, would ever think of rejecting the ideal Jesus, or refusing reverence to one who during life was one of the noblest and grandest of men, only to suffer the *post-mortem* degradation of being niched with the pettiest and smallest of gods in the world's pantheon of deities. The Theosophist only refuses to accept the Jesus Christ of the misinterpreted and grossly disfigured ecclesiastical gospels. True to the colours of Universal Brotherhood, the Theosophist is always ready to accept undisguised truth; to bow before the man of whatever race or creed, who, *being but mortal* has struggled onward, and achieving purification *through his own exertions,* risen to the eminence of the imaginary personal God. But he will ever refuse worship or even recognition, to the virtue

and righteousness of that extra cosmic deity. For if he is all that the Theist and Christian maintain him to be, he has no personal merit whatever. *If he is,* the "god" from, and in, eternity, the culmination of every perfection in heaven and on earth, perfection therefore is his inherent attribute: and what personal merit can there be in a Being that can neither be tempted nor commit sin? Instead of offering to such god worship, the true Theosophist, who rejects supernaturalism and miracle, would feel inclined on the contrary to take such a deity to task and ask him why—Essence of Bliss and Perfection as he is, he yet made man, "nominally" in his own "image," yet so helpless and so miserable, so sinful and so imperfect. As Buchanan says:—

"Almighty Fiend! who will judge *Thee* on *Thy* judgment day?"

This, of course, will be set down as 'blasphemy.' But it seems to us that there can be no more blasphemy in analyzing a personal God, which, we maintain to be the creation of man's mind alone, than in dissecting morally and physically the creature of God,—MAN, made by him in his own *physical* image—for we trust that the likeness can apply still less to the *spiritual* "image" when one thinks of the average sinful man of this, our humanity?

Thus, a Theosophist will always respect and admire, if not follow a true "servant of Christ." And he will always openly despise a professing Christian, with not one of the Christ-like virtues.

(November, 1883)

The knowledge given out in *Esoteric Buddhism* is, most decidedly, "given out for the first time," inasmuch as the allegories that lie scattered in the Hindu sacred literature *are now for the first time clearly explained* to the world of the profane. Since the birth of the Theosophical Society and the publication of *Isis,* it is being repeated daily that all the Esoteric Wisdom of the ages lies concealed in the Vedas, the Upanishads and Bhagavad Gita. Yet, unto the day of the first appearance of *Esoteric Buddhism,* and for long centuries back, these doctrines remained a sealed letter to all but a few initiated Brahmans who had always kept the spirit of it to themselves. The allegorical text was taken literally by the educated and the uneducated, the first laughing secretly at the *fables* and the latter falling into superstitious worship, and owing to the variety

of the interpretations—splitting into numerous sects. * * * Most undeniably, not "nearly all"—but positively *all* the doctrines given in *Esoteric Buddhism* and far more yet untouched, are to be found in the Gita, and not only there but in a thousand more known or unknown MSS. of Hindu sacred writings. But what of that? Of what good * * * is the diamond that lies concealed deep underground? Of course everyone knows that there is not a gem, now sparkling in a jeweller's shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who got it first from its finder and cut and polished it, may be permitted to say that this particular diamond is "given out for the first time" to the world, since its rays and lustre are now shining for the first in broad daylight. (February, 1884)

Without in any way lowering down the Christ system, or even the *ideal* Christ, we can say what is but too easy of proof, that, properly speaking, there is no "Esoteric Christianity," no more than there is Esoteric Hinduism, Buddhism, or any other "ism." We know of one Esoteric doctrine—"the universal secret Wisdom-Religion" of old. The latter embraces every one of the great creeds of the antiquity, while none of these can boast of having it in its entirety. Our mission is to gather all these scattered rays, bring them back to one focus, and thus help those who will come after us to unveil some day the glorious sun of Truth. Only humanity must be prepared for it—lest it should be blinded by the unexpected splendour. The true Theosophist, he who works for the sake of truth—not for his own self and personal predilections—ought to respect every religious system—pander to none. (March, 1884)

"Of Nature and of Life"

Theosophy, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its higher students claim that this knowledge is not imagined or inferred, but that it is a knowledge of facts seen and known by those who are willing to comply with the conditions requisite for seeing and knowing. —W.Q.J.

CONCERNING TOLERANCE

IN current struggles to attain a greater feeling of tolerance among men, the difficulties are almost insurmountable. The best-intentioned efforts to consider all men with equanimity regardless of their external faults and limitations place a great strain on those who have nothing but such externals to conjure with. If the human being is taken to be that which he manifests on this level of reality, his unrealized aspirations and dreams are irrelevant and insignificant. A tolerance which has no deeper basis than appearances is difficult to sustain, since it is precisely at that level that the differences among men are most irreconcilable.

Tolerance rests, fundamentally, on the recognition of a common ground. Superficially, men share certain passions, desires for sensations of various sorts, and, predominantly, the self-protective animal will to live. This view does not include the metaphysical realm of those imponderable *human* qualities comprising the soul of man. There can be no community of virtue among men if they are regarded simply as higher animals whose superior brain mechanism enables them to exploit a wider range of pleasurable sensations and selfish enjoyments. Men are to be regarded amicably, not because of high potentials which all men share, but because of their common sensory impulses and their enforced economic interdependence. No satisfying explanation of their appearance on the burdened earth is forthcoming, and they are left to build a fraternity on the regrettable similarity of their attempts to make that appearance as individually profitable as they can.

Contrast this "brotherhood in weakness" with that attainable from the basis of the reality of soul. With the idea of an infinite potential in all men, anything can ultimately be accomplished, both by the individual and by society. Without it, whatever seems to be gained is all too quickly lost, having no anchor in permanence. The difference between these two outlooks is suggestively indicated in these words of Mr. Judge: "Forget not this lesson, the spiritual man is in this world to get rid of defects. His external life is for this only, hence we are all seen at a disadvantage." Simply to tolerate the *status quo,* as represented in external life, however kindly and well-intentioned it may be, is not a constructive attitude.

It contains nothing as a dynamic for further progress. And this is because—holding that man as we see and know him here is all that there is to see and know—it neglects to consider the possibility of an unmanifested core in man seeking expression in an ever nobler life.

Theosophy approaches the problem of the limitations and differences among men from another aspect. It postulates the eternal existence of the soul, and regards a man's life as one facet of that unending existence. Furthermore, that life is but the dim shadow of the work of the inner Ego. Instead of regarding man as being the final blossom and fruit of his parent seed, the theosophist would be more likely to consider man *as we know him* to be simply the husk enclosing the seed which "blossoms only once in myriad years" to produce the rare flower of a Buddha or a Christ.

This is the indispensable perspective without which Brotherhood cannot persist in the hearts of men. The soul is a seed of slow maturing, and a tolerance based on the Here and Now will ever prove unstable and unsatisfying. The external guise which the Ego presents is the product of heredity and environment—the karmic circumstances chosen by the Ego for soul experience.

The analogy used by Mr. Judge in the *Ocean of Theosophy* of the physical life-process may perhaps be useful in illustrating the workings of the soul in incarnation. "It may be compared," he writes, "with the arc-electric light wherein the brilliant arc of light at the point of resistance is the symbol of the waking active man." Just so with the *inner* active man. The soul and its journey may stand for the electric current, unimpeded, invisible. The spark represents the soul fleetingly exposed by reason of the resistance offered by some challenging circumstance. It is through the obstacles afforded by material existence that Spirit gains "objectivity" for us.

The potentiality of progress and the vision of progress internally attained is a satisfying basis for lasting tolerance. That basis is discernible to those for whom spirit is a reality, and who seek a relation with their fellows, not in common weaknesses and foibles, but in the universally diffused spiritual principle of unending moral growth.

ISOLATION OF THE SOUL

UNLESS the mind has been self-trained to perceive the nature of its own plane, there can be no direct proof of the existence of soul. Although the belief is inherent in the whole human race, it is the habit of the religionist not to require proof of its existence, for he is born into a crystallized belief about which there can be no argument. In all ages, however, there have been those who have sought direct knowledge of soul, and through great sacrifice have attained their desire. In periods when creeds and governments have been liberal, philosophers have arisen to re-assert the ancient knowledge of man's constitution, and to teach the few who willingly assumed the self-dependence necessary for the ordeals ahead. The necessity for special training in order to fit oneself, physically and spiritually, to receive and comprehend knowledge, has never entered seriously into concepts of modern educational method. One would have to search far to find a self-imposed discipline parallel to that through which occultism leads the neophyte before he is able to unleash the inner senses necessary to perceive soul, and to achieve final proof of its nature and potentialities.

The Neo-Platonic philosophy of the second century enlightened an interim before the dark ages in which there is evidence of widespread knowledge of man's inner nature. Plotinus deals with soul as one familiar with its plane of perception. He treats at length the limitations which the physical plane exerts over soul-powers, and explains the intermediate states between incarnations. The limitations of the lower mind place man in the position of one who, through amnesia, has forgotten his identity. The position of soul under these circumstances is that of one at the head of a department, yet unable to direct its procedure.

The first step which Theosophy takes toward enlightenment is its clarification of the sevenfold nature of man, defining what is, and what is not, soul. So illusive are the unseen planes to the untrained psychic senses, that it is better to have no use of them at all, than to mistake the phenomena of astral matter for that which is spiritual. Yet the majority of those who are psychic do just that, and are led into the belief that soul has been reached in the welter of psychological phenomena. As well mistake the memory

of an act for the act itself, as to search for truth where delusion prevails. Memory gradually dims, or is blotted out by similar and later events, and to the psychic the astral light becomes a similarly untrustworthy guide.

The only safe position is to be found by lifting the inner faculties, by a concentrated effort, above the field of the lower self, to the place where confusion no longer exists. Many a strong nature is barred from spiritual progress because the mind remains focussed in the physical and lower psychic nature. The resulting frustration of soul may lead to despair and self-destruction. It is well to take action when the will can still be awakened to sufficient power. So subtle and recondite is all pertaining to the spiritual plane that much of the language expressing interaction between the higher and lower natures has to be clothed in symbolic language. The student is encouraged to "raise the self by the Self"; to enter the golden gates, or to search for the path, but the consummation of these various steps is *isolation of the soul.* In the preface to his translation of Patanjali's aphorisms, Mr. Judge explains that this condition of soul does not relate to the ivory tower of false asceticism, but to the release of the spiritual ego from the controlling power of the lower mind. It is not success or failure, pleasure or pain, which distract, but the effects which they impose upon the thinking principle. They possess and absorb the attention, and prevent any functioning of the higher mind. As well attempt to live under water as to reach equanimity of spirit through the lower sense mind. To be sure, the swimmer must have the all-embracing bodily support of water, but he must also be able to breathe in the upper air. The isolation sought by the ascetic yields to the soul its right to breathe its own atmosphere while experiencing through the personality.

Isolation of soul raises two questions to engross the thoughtful inquirer: Exactly what is to be isolated? and, How can normal, active life, even if reduced to essential activities, continue under this condition?

One of the startling phenomena of our liberated, freedom-loving age is juvenile delinquency. In the last thirty-five years—a full generation—the age of the criminal has rapidly reduced to include children in the categories of major crimes. On the other hand, complete freedom of thought and expression during this same

period, while bringing emancipation to some, has also unleashed a deluge of muddy thinking which would formerly have been suppressed by public opinion and a sense of decency. The individual, then, who yearns for spiritual enlightenment, finds himself in a quandary of misplaced emphasis, a characteristic of our present era; the animal nature, freed from restraint, is almost glorified.

Were it possible to analyze the motivation of a lifetime, it would not be difficult to gauge the degree to which desire controls our actions, once the motive for action is established. For this reason, the motive is of first importance to the criminologist. Uncover the motive and the directions of the winds of desire are not hard to determine. Screen off the attendant deviations, gusts and eddies, and the field of gratification lies open for all to see. Motive and awakened desire may be good, bad, or mixed; the motive and desire of the Self-illuminated ego, however, belong to a special and independent category—that of the three higher principles, spirit, spiritual soul and mind—*Atma, Buddhi, Manas.* Significantly, the higher powers possible of attainment by the ascetic, are explained by Patanjali after isolation of the soul, through concentration, has been fully set forth. Power never results from dissipation of energy, and the first question may be answered very simply by saying that the effort toward isolation of the soul concentrates and releases the energies of the higher triad. This result commences with control of the thinking principle; its consummation is freedom from desire. The second question is more difficult. The application of these energies to daily life must necessarily vary with individual character, position and environment. Who can say how the creative, the business, or laborer's mind will react to the necessary inner adjustments? The answer must be gleaned by the individual from countless small adjustments, thought over and planned in waking hours, to be assimilated during restful sleep. One irrefutable point is always present; the desire nature, or *kama,* must be the servant and not the master.

Isolation of the soul establishes a dynamic center which greatly intensifies the will. Should a degree of selfishness be left unconquered, it becomes metamorphosed into spiritual selfishness which may then become the dominant motivation of will. It is well to realize that as soon as this critical adjustment is reached in the inner

nature, the weaving of the "Sacred Robes" begins. As described in the *Voice of the Silence,* the one robe will eventually eliminate all possible connection with humanity; the other will afford the power to help humanity for untold ages.

But isolation of the soul has to be examined from another position—that of the changed motivation and resulting change of karmic effects upon the material plane. Karma must necessarily follow the center of responsibility, which, in the case under consideration, is withdrawn from the lower field of action. For this reason many an aspirant for the higher life upon obtaining—to some degree—that which was sought, is thrown back into his former ways because the change in karma is not to his liking. This is the key to the strange sequence of events in the history of the Theosophical Movement. But let us suppose that all goes well, and that isolation is there to a degree that will allow the soul to use the body as its instrument—what then?

Soul is the seat of individualized occult energy. It is neither in the body nor attached to it, but includes the physical man, the soul's tangible expression of ageless evolution. Soul energies act through various nerve centers, and each function of the bodily organs is a physical expression of soul-powers at work upon matter. Soul is the seat of self-consciousness, and through its power of Self-expression it has developed mind on this plane, with its physical organ, the brain. Its nature is universal, all souls partaking of the same divine essence. Soul is the source and impelling power of evolution, the individual soul attaining at last to inclusion of the cosmos.

The language of soul can be comprehended through an understanding of the creative powers of mind. Our words find expression only after the conception of an idea. The soul deals with universalities which mind may express on this plane in any language, and, as soul looks directly upon ideas, its language is one of symbols which convey the idea plus its potentialities. The touch of soul is sympathetic vibration, and the will of soul is expressed in undeviating faith. All true creative powers are reflections of the soul's power of direct perception, and compassion is the law of its being.

If these ideas are studied one by one, it will be found that some aspect of each is the basis of the higher impulses of human behavior.

In each individual, the soul finds means to manifest its presence, not only through the results of evolution, but through every department of being. That the illusion of matter causes ignorance of the action of soul is no proof of its non-existence. Two generations ago all the phenomena of x-rays, radio activity, electronics, and nuclear fission, to name only a few, were totally unknown, although evidence of the potentiality of matter and electricity was present then as it is now. The lack of specific knowledge related to any department of great nature is no proof that it does not exist. It is well, then, to awaken the attention to what has been called "the still small voice," which is nothing if it is not the adjustment and readjustment of the constantly flowing energies of soul within us, which we perceive as corrective ideas in the higher aspect of mind. Soul energy is the cohesive force uniting the seven principles. If the lower nature, resisting this unity, eventually breaks with its heavenly parent, it must rely upon the energies of the lower planes, the elemental forces, for its continuance as a coherent entity. Eventually these very forces are the cause of its annihilation.

An awakening to the reality that we are already bathed in the light of soul and within hearing of its voice; that each new awakening is a step nearer to the realization of potential powers within us, should form the true incentives needed to reach the path of devotion to spiritual knowledge. To the degree that we draw a correspondence between our mental powers, and the known powers of soul, to that degree shall we be able to lift the lower nature. Freeing itself from the power of Kama, the mind realizes the effulgence attendant upon its conquest, and, in the calm that follows, assimilates the nature of the soul.

Two Species of Angels

There are two fundamental species of angels. The ones helped man from the beginning to make the earth habitable. The others prevented him from doing it. Mankind is still far too immature to be told which of these angels are the good ones and which the bad ones.

—VALENTINUS the Gnostic

YOUTH-COMPANIONS ASK—

HOW *can we make people think? Some prominent writers and lecturers apparently believe that unless they shock the public, they can't instruct it.*

Something is seriously lacking in this sort of "educational" program. It is one thing to present a necessary truth, and quite another matter to plan to shock people with it. Shock, as an impulsion to reform, is closely related to fear, and fear, we are told, proceeds by a process of freezing—which can hardly contribute to *progress.* Perhaps an odd idea of altruism leads one to think that other men are not self-moving, but *he* is; that he can, by some means or other, *make* them think. Isn't this the old theological rut of the Personal God idea? Perception comes from within: "You cannot build a temple of truth by hammering dead stones. Its foundations must precipitate themselves like crystals from the solution of life."

What we call a man's blind spot—what is it but that point on which he *will not allow* light to be thrown, whether by inner perception or outer logic? Thus our limitations, like our errors, are wont to entrench themselves when attacked. H.P.B., while she came "to break the molds of men's minds," regarded the "right of private judgment" as paramount, and even the revolutionary ideas she brought are powerless to erase wrong patterns of thought, until they are *accepted* by men. Since truth for each one comprises those ideas which have ripened to fruition, a blind spot might be considered as the shell encasing an idea whose time has not yet come. The seed within, as it grows, will break the shell—and hammer blows are not a recipe for growth.

Popular writers may not be aware of "the inexorable shadow that follows all human innovation" (see "The Adepts and Modern Science," by W.Q.J.), but this principle goes far toward explaining the nullifying resistance called up by using the "shock technique" in place of education. The weakness of iconoclasm is also dealt with in "A Master's Letter" (THEOSOPHY XXI, 487), where it is pointed out that unless a man has the courage to fill up his worn grooves of thought, and make new ones for himself, he must perforce travel on the old lines. Wise education, from this basis, is the arousal of *courage,* which in turn permits free thought.

Why do resolutions often seem to backfire? You think of something you'd "never think of doing," and then you go ahead and do it.

Remember Mr. Judge's statement, "To turn away in horror is not detachment"? What elements would be present, for instance, if we were to see another do something "bad," and virtuously pat ourselves on the back with the assurance that we'd "never think of doing *that!*" There is a physiological axiom to the effect that nerve-currents follow attention. Could we apply this, perhaps, to the habit of making negative resolutions? In that case, our attention is on the evil we would overcome, and our attention strengthens it. If we think hard enough about what we would "never think of doing," we're doing the thinking—and therefore preparing to do the thing.

Every virtue becomes a vice to the degree that we pride ourselves on its possession. Have we not often found that we possessed many things to which we never laid claim; and, conversely, we lost those things which we tried to secure for ourselves? A resolution made with a view to our own benefit is bound to backfire, even though the resolution is firmly adhered to. This for the reason that self-seeking works against self-knowledge. Resolutions made in connection with our ideals cannot backfire, though we may fail and fall short of carrying them out. The resolution remains "uninjured" as long as we strive to fulfill it.

Is vegetarianism purely a matter of preference? Or is it a protest against the slaughter of animals for food?

Vegetarianism, with some, is a matter of preference, or instinct; with others, it appears to be a matter of conviction. The practice of vegetarianism may embody a refusal to take animal life, but since Life is omnipresent, a diet of vegetables—and even every human breath—takes life in some form. This line of reasoning early approaches a logical absurdity. Where, then, to draw the line?

The point inevitably emerges that right action is not determined by any specific rule, but by the necessity and motive which impel the doing, and which produce either a worthy or an unworthy *sacrifice* (see Mr. Judge's *Gita Notes,* pp. 88-90). Most Westerners may not be able to maintain a proper energy or vitality balance without some form of animal food (although the past fifty years

have witnessed a growing trend toward more vegetables—if not toward vegetarianism). The psychic effects of meat-eating, however, are an additional factor, arising from inordinate *desire* for that kind of nourishment. As suggested in "Contemplation" (January THEOSOPHY), freedom from this unnatural concentration is the real achievement—and "vegetarianism" a physical corollary.

We often hear that gossip is the worst foe to brotherhood. Does this mean we shouldn't ever discuss our personal affairs? It's rather difficult always to be "impersonal."

Perhaps we need to do some thinking on the word "impersonality" —a word which for theosophists owes much of its import to Robert Crosbie. We can hardly think that he strove for it as an end in itself, or that he meant by that word something strained or unnatural. Impersonality was for him simply a means to bring about unity of effort among those who would work for their fellows. Gossip, in this connection, is only another word for the destructive workings of our lower mind and nature. Impersonality does not cut out all speaking of others—our work is always with people, and work cannot be done by non-entities in a vacuum—but it must at least mean not speaking with destructive intent of their faults.

Mr. Judge sets forth the same idea when he says, "It is easy to do well by those we like; it is our duty to make ourselves do and think well by those we do not like." Without destroying the personality—our field of action—we can overcome the *personal ideas* about ourselves and others. This is obviously not to be accomplished by secretly feeding the personality behind the thick walls of pseudo-impersonality. Our personalities are not to be perfected or controlled in isolation—unless our goal is spiritual selfishness.

Gossip is perhaps the "worst foe to brotherhood" just because it tends to isolate the individual who indulges in it, whether the "Chinese Wall about his soul" be pride, self-righteousness, vanity, envy or fear. Everything that brings us closer to an understanding and sympathy with other human beings, to more confidence in the value of their purpose and strivings, can rightly be placed, it would seem, under the heading of impersonality.

CHRISTIAN SCIENCE

THE object of this work,* which is published in the form of twelve pamphlets, each averaging about twenty pages in length, is to prepare the reader for becoming a student of the Science of Healing by means of the Spirit, for this title (though somewhat lengthy) more accurately describes the so-called Science than the cognomen "Christian." "Prepare the reader," is also said advisedly; for the first ten of these pamphlets are chiefly occupied with the thesis that man's beliefs with regard to the existence of matter being erroneous, he is thereby subject to certain illusions with regard to it, the chief of these being ill-health and disease. This is pure Berkeleyan philosophy, if not Platonism itself; Theosophists, indeed, may claim for it a far older origin, for do not the early Brahmanic and Buddhist philosophies teach that all outward appearances, all phenomena, are illusion—Maya? However this may be, the application of the principle to the treatment of disease, if not actually new, is here presented to us in a novel form, and with a view to rendering its practice popular. It is philosophy reduced to its simplest expression. It is the physician's highest art made common property. It is another claim to a "secret unveiled," the secret of man's being. And if, as the writer states, the present treatment of disease is the result of man's belief in the reality of matter, it is doubtless necessary to begin by a somewhat lengthy chain of reasoning in order to convince him of his error, for man cannot understand what he really is so long as he pronounces upon himself as he sees only.

> Not until he brings his higher powers into action, his discernment and perception, will he begin to perceive the truth about himself, which stands opposed to his own belief of himself. And never till he so perceives and understands will he reverse his decision upon himself. And never till he reverses it will he grow into the consciousness of what he really is.†

NOTE.—This article by H. P. Blavatsky was first printed in *Lucifer*, July, 1888. For later developments of this line of thought, see "On Metaphysical Healing," p. 174 of this issue.—Eds. THEOSOPHY.

**Statements of Christian Science*, Comprised in eighteen lessons, and twelve sections. By Ursula N. Gestefeld. Chicago, 1888.

†Section III, p. 18.

He will remain, as the author puts it, in the Adam-state, subject to the law of matter, making to himself "graven images," and falling down and worshipping them. And as—

> Adam is the model of man as we see and know him to-day, Jesus is the model of what he is to become—consciously, as he is in reality—through his own work of regeneration and redemption. . . . It was this consciousness which was perfect realization, which gave him [Jesus] the power he manifested over sin, sickness and death, by which he healed the halt, the sick and the blind; by which he cast out the devils and raised the dead.*

This consciousness is the chief point insisted upon in this stage of the work, for until this is realized, there is no possibility of the exercise of the healer's power, except perhaps in a weak or partial manner. It is not therefore till we arrive at Section X that the treatment of disease is actually touched upon. In this section we are told that "what man in his ignorance calls health is as much a belief as what he calls sickness," and that "putting medicine into a stomach never yet changed a man's conception of himself; but he has changed one conception or belief of his for another in consequence of his belief in the power of the medicine." Conditions of ill-health are said to be nothing "but mental pictures which man creates for himself and believes in religiously." We must therefore learn to dominate all those conditions to which we believe our bodies to be subject.

Denial of the false, affirmation of the true, constantly in thought if not in word, is to be the first process for bringing about a change in man's own body first, subsequently in that of others. If we deny sickness and suffering and all kinds of evil as no-things, non-existent, not proceeding from the Infinite Mind, both as regards ourselves and all surrounding us—for all are parts of one Universal Whole (which is another purely Vedanto-Buddhistic tenet) —we shall, by this transformation of the inward gradually act upon and cause a transformation of the outward, and overcome all discordant conditions, be they called sin, or suffering, or sickness. And as man is the creator of every form of sin and suffering, so is he also the transmitter of these through "Thought Transference"; diseases are communicated by this means "instead of through physical germs."† The healer by means of "Christian Science" must

*Section VIII, p. 6. †Section XI, p. 12.

attack the root of all disease, man's belief about himself and others; he must treat the sufferer for his faults and for sin, of which his diseases are but the extreme expression, one disease being the same as another to a scientific healer. In treating little children, it is mainly the parents who have to be dealt with, their beliefs about the child, their fear and their anxiety.

The last section closes with some instructions as to the attitude and deportment of the healer towards his patient, but the whole treatment is to be spiritual, above and beyond the plane of material being.

Such is an imperfect digest of the teaching contained in Mrs. Gestefeld's twelve pamphlets. A candidate for "Christian Science" would have to study them in all their details; for it is only by dwelling and meditating on the principles therein set forth that one can arrive at the state of mind necessary for realizing the results to be attained. The Science of Being can be summed up in few words, but it cannot be so easily imparted, and many difficulties naturally occur to the student which require to be separately answered. A few of these must be stated at the outset.

To begin with, why premise by giving to a Science a qualification which does not belong to it? Why start with a *misnomer?* Why call it "Christian" rather than "Sufic," "Buddhist," or better than all, the "Yoga Science," the aim of which is preeminently to attain union with the Universal Spirit? We are told by the author, as also by several other professors of this new school, that it was through this *Science* that Jesus healed, and that it was this Science which he taught. We demur to the statement. There is nothing whatever in the New Testament to lead to such an idea or even suspicion; and there are no other documents known more authoritative to the Christians than the Gospels. The Sermon on the Mount, which is the very embodiment of Christ's teachings—Christianity in a nut-shell, so to say—is a code of preeminently *practical* as also impractical rules of life, of daily observances, yet all on the plane of matter-of-fact earth-life. When you are told to turn your left cheek to him who smites you on the right, you are not commanded to *deny* the blow, but on the contrary to assert it by meekly bearing the offence; and in order not *to resist evil,* to turn (whether meta-

phorically or otherwise) your other cheek—*i.e.,* to invite your offender to repeat the action.

Again, when your "Son," or brother, or neighbour, asks of you bread, you are not invited to *deny* the hunger of him who asks, but to give him food; as otherwise you would indeed give him instead of fish "a serpent." Finally, sins, wickedness, diseases, etc., are not *denied* by Jesus, nor are their opposites, virtue, goodness and health, anywhere *affirmed.* Otherwise, where would be the *raison d'etre* for his alleged coming to save the world from the original sin? We know that "Christian Scientists" deny every theological dogma, from Eden downwards, as much as we do. Yet they affirm that which Jesus ever practically denied; and affirming (is it for the sake, and in view of the Christian majority in their audiences?), they are not in union with the Universal Spirit, which is—TRUTH.

Again, is it safe to entrust this occult power (for such it surely is) to the hands of the multitude? Did not Jesus, whom we are expressly told to take as our model, himself say:—"To you (who are disciples, initiates) it is given to know the mysteries of the Kingdom of Heaven; but to others in parables"? Is there no danger that one who acquires this power of controlling the will and thoughts of others, and the conditions surrounding them, should fall from his high estate, and use his influence for bad purposes—in other words, that the *white* magic should become *black?* The very fact that Mrs. Gestefeld warns the healer never to give a treatment for any purpose but to make the Truth of Being manifest, "never for any personal gain," points to this possibility; she also warns, or I may say threatens, that if this should be attempted, the would-be healer will "descend at once to the plane of mortal mind." Perhaps this implies that the power will depart from him, but that this salutary consequence will accrue is scarcely made clear to the reader. She says, indeed, "You will be no Christian Scientist, but a mesmerist."* But to certain people this would be no objection. Where then is the guarantee, the hall-mark, of the true Christian Scientist, by

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*This was a standard "Eddyism"—Mrs. Gestefeld herself was later denounced by Mrs. Eddy as a "mesmerist," which was the usual fate of renegade students. (See Dakin's *Mrs. Eddy,* p. 237.) This, despite the fact that Quimby, from whom Mrs. Eddy first learned the "Christian Science" of healing, had evidently been a remarkable mesmerist.—Eds. THEOSOPHY.

which he can be known to the unwary? If this, like other spiritual things, can only be "spiritually discerned," the patient must be equal to the healer, and will have no need of him.

Again, is it true that all our diseases are the result of wrong beliefs? The child, who has no belief, no knowledge or conception, true or false, on the subject of disease, catches scarlet fever through the transference of germs, not through that of thought. One is tempted to ask, like those of old, did the child sin or his parents? Will the answer of the Great Healer fit the case, *i.e.*, "Neither did this child sin nor his parents, but that the glory of God might be made manifest"? The "glory of the new *Christian* Science," then? —the "new" wine in very, very old bottles? And are there not among the renowned teachers of the new science, those who are themselves afflicted by disease, often incurable, by pain and suffering?* Will Mrs. Gestefeld, or some one nearer home, explain?

Then further, in the case of widespread epidemics, such as cholera, we know that to a certain extent these are the consequences of man's sin, his neglect of hygienic laws, of cleanliness and good drainage, and, in proportion as these laws are obeyed, to a certain extent preventable. But there are also climatic conditions, as in the last visitation of cholera in 1884, when the epidemic seemed confined to certain areas, following some law of atmospheric currents, or other undetected, but not undiscoverable, physical cause. Can these be overcome by Christian Science? How is it they do not yield to a whole nation's fervent prayers?—for prayer, when in earnest, is surely, at least when accompanied by virtuous living, a *mode* of Christian Science, of intense WILL? And do we not see the holiest and the best, and those, too, not living in ignorance or in defiance of law spiritual, moral, mental, or hygienic, fall victims to disease, and only able to preserve life at all with the utmost, almost abnormal, care and precaution?

But "Christian Science" goes further than that. At a lecture, in London, it was distinctly asserted that every physical disease arises from, and is the direct effect of, a mental disease or vice: *e.g.*,

*Mrs. Eddy herself was a prime example, having been plagued to the end of her life by attacks of hysteria that rendered her totally inactive often for days at a time. She came to attribute these cataleptic seizures (which had afflicted her intermittently since her childhood) to the "malicious animal magnetism" or mesmerism focussed upon her by her enemies.—Eds. THEOSOPHY.

"Bright's disease of the kidneys is always produced in persons who are untruthful, and who practise deception." Query: Would not, in this case, the whole black fraternity of Loyola, every diplomat, advocate and lawyer, as the majority of tradesmen and merchants, be incurably afflicted with this terrible evil? Shall we be next told that cancer on the tongue or in the throat is produced by those who backbite and slander their fellow men? It would be well-deserved Karma, were it so. Unfortunately, some recent cases of this dreadful disease, carrying off two of the best, most noble-hearted and truthful men living,* would give a glaring denial to such an assertion.

"Christian" (or mental) *Scientists* assert, furthermore, that the healer can work on a patient (even one whom he has never seen) as easily thousands of miles away, as a few yards off. Were this so, and the practice to become universal, it would hardly be a pleasant thing to know that wherever one might be, occult currents are directed towards one from unknown well-wishers at a distance, whether one wants them or not. If, on the one hand, it is rather agreeable, and even useful, in this age of slander to have other people *denying* your faults and vices, and thus saving you from telling lies yourself; on the other hand, it would cut from under one's feet every possibility of amending one's nature through personal exertion, and would deprive one at the same time of every personal merit in the matter. Karma would hardly be satisfied with such an easy arrangement.

This world would witness strange sights and the next one (a reincarnationist would say, "the next rebirth") terrible disappointments. Whether viewed from the standpoint of theists, Christians, or the followers of Eastern philosophy, such an arrangement would satisfy very few minds. Disease, mental characteristics and shortcomings, are always effects produced by causes: the natural effect of Karma, the unerring Law of Retribution, as we would say; and one gets into a curious jumble when trying to work along certain given lines of this "Christian Science" theory. Will its teachers

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*The individuals referred to are Emperor Frederick the Great of Germany and, probably, Louis Dramard, President of the French Branch of the T.S. (See the memorial article on Dramard published directly following "Karmic Visions," in *Lucifer*, June, 1888—the month before "Christian Science" appeared, and also "Frederick III," THEOSOPHY XXXV, 18).—Eds. THEOSOPHY.

give us more definite statements as to the general workings of their theories?

In conclusion, were these theories to prove true, their practice would only be our old friend magnetism, or *hypnotism* rather, with all its undeniable dangers, only on a gigantic universal scale; hence a thousand times more dangerous for the human family at large, than is the former. For no magnetizer can work upon a person whom he has never seen or come in contact with—and this is one blessing, at any rate. And this is not the case with mental or "Christian" Science, since we are distinctly told that we can work on perfect strangers, those we *have never met,* and who are thousands of miles away from us. In such case, and as a first benefit, our civilized centres would do well to have their clergy and Christian communities learn the "Science." This would save millions of pounds sterling now scraped off the bones of the starving multitudes and sunk into the insatiable digestive organs of missionary funds. Missionaries, in fact, would become useless—and this would become blessing number two. For henceforth they would have but to meet in small groups and send currents of Will beyond the "black waters" to obtain all they are striving for. Let them *deny* that the heathens are not Christians, and *affirm* that they are baptized, even without contact. Thus the whole world would be saved, and private capital likewise.

Of course it may so happen that our "heathen" brethren who have had the now called "Christian" science at their finger ends ever since the days of Kapila and Patanjali, may take it into their head to reverse the current and set it in motion in an opposite direction. They may *deny* in their turn that their Christian persecutors have one iota of Christianity in them. They may *affirm* that the whole of Christendom is eaten through to the backbone with diseases resulting from the seven capital sins; that millions drink themselves to death and other millions (governments included) force them to do so by building two public houses to every church, a fact which even a Christian Scientist could hardly make way with if he denied it till the next pralaya. Thus the heathen would have an advantage over the Christian Scientist in his denials and affirmations, inasmuch as he would only be telling the truth; while, by denying disease and evil, his Western colleague is simply

flying into the face of fact and encouraging the unwary mystic to *ignore* instead of *killing* his sinful nature.

The present criticism may be a mistaken one, and we may have misunderstood the "Science" under analysis, in which, however, we recognise a very old acquaintance, namely, Dhyana, "abstract meditation." But so much the greater the necessity for a definite explanation. For these are questions we would fain have answered, precisely in the interest of that *old* Science reborn under a new mask, and because it must be the desire of every true follower of Eastern Theosophy to see the doctrine of self-oblivion and altruism, as against selfishness and personality, more widely understood and practised than at present.

"Fruits" of Christian Science

It is precisely because we find these fruits [of Christian Science] abortive, by reason of the ever-failing attempts—as far as we have seen and heard—to cure a really serious disease by such means, that we permit ourselves to doubt the efficacy of Mental (or Christian) Science, in its modern garb and practice. It is not mental *Science* itself—thousands of years old—that we doubt, but the Scientists, whether Mental or Christian. We doubt as little the existence of such a Science in days of old, and the possibility of its revival in our age, as we do Theosophy, and the Wisdom-Religion, of which both Theosophy and Mind-Cure are part and parcel. But what we do say is that "many are the called and (very) few are the chosen." Neither the Mental Scientist, nor the Theosophist, are such by the saying *"by their fruits ye shall know them."* Two-thirds of the Mental (or Christian) Scientists and Theosophists are, we fear, but bad wine corked in good bottles.

It is this pernicious doctrine of ever relying upon extraneous help that leads to the collapse—physical, mental, moral, and spiritual—of well-meaning, but weak and unbalanced minds. It slays the patient of the mesmerizer and the mental healer, the neophyte of the sorcerer, and the *dilettante* of Reform. Neither success nor safety is to be found outside self-development.—H.P.B.

Lucifer, September, 1888

ON METAPHYSICAL HEALING

MARY Baker Eddy's *Science and Health* was originally published in 1875, but the first discussion of Christian Science in a theosophical magazine seems to have been the review (reprinted above) of a book by one of Mrs. Eddy's Chicago students —Mrs. Gestefeld. In this article (from *Lucifer,* July, 1888), as in later ones, neither Mrs. Eddy nor her book is considered as such. The reason for this "silent treatment"—whether the unphilosophical character of Mrs. Eddy's book, her bartering of so-called "spiritual gifts," the emphasis on physical health as the end and aim of "metaphysics," or Mrs. Eddy's own amazing persecution complex—is not expressed, but readers of Edwin Franden Dakin's biography, *Mrs. Eddy* (1929), have the material for making their own decision. It is interesting to note that Mrs. Gestefeld's contribution to Christian Science literature earned her expulsion from the C.S. Church.

In the September,1888, issue of *Lucifer,* a letter from a Christian Scientist drew two pointed comments from the Editor (see p. 173), and this apparently closed the subject until H.P.B.'s third message to American theosophists (1890), which contained a direct warning on the practices of "metaphysical healing." Following this lead, Mr. Judge began in *The Path* for January, 1892, a discussion of the theories, effects, dangers, and fallacies of "mind cure," opening with a signed article, "Of 'Metaphysical Healing'." The January *Theosophical Forum* also dealt with the question, Mr. Judge contributing an answer. In the July *Forum,* replying to a question on imagination, Mr. Judge mentioned "Metaphysical Healers who have stumbled unknowingly on a great law." The September issue included further reference to "a very dangerous force" which had thus been contacted.* Meanwhile, the *Path* presented (February, 1892) "Another View of Metaphysical Healing," by Mrs. Gestefeld, to which Mr. Judge responded with a brief editor's note. Introducing some psycho-physiological considerations, he remarked of Christian Scientists that their "calm ignorance of these vital matters might be pleasant, but it would not destroy the existence of the subtle form of matter called akasa, nor the subtle body

*These articles have been reprinted in THEOSOPHY XIII, 161; XII, 415; XV, 229; and XIII, 164.

temporarily called sukshma sarira, nor the Mayavi rupa, nor those negative and positive astral currents known as Ida and Pingala but not yet perceived distinctly by either scientific men or 'metaphysical or divine healers'."

Next, in March, 1892, was printed "Affirmations and Denials," and in April, "Metaphysical Healing Once More," by "One who has tried it"—Ellice Kortright—continued under the title, "Some Fallacies of Metaphysical Healing," in the August issue.* The April *Path* also had two significant passages—both apparently written by W.Q.J.—to be found in the department of "Review." The first was part of a review of H.P.B.'s *Glossary:*

> Take FIRE. She says, "The symbol of the living fire is the sun, *certain of whose rays develop the fire of life in a diseased body, impart the knowledge of the future* to the sluggish mind, and stimulate to active function a certain psychic and dormant faculty in man." Here is a broad hint.

A. P. Sinnett's *Rationale of Mesmerism* received the comment:

> He [Sinnett] says the esoteric theory is the only explanation of mesmerism, yet fails to give it, for the reference to the Higher Self and the septenary constitution of man is not the whole. The details of the complicated astral structure of man, with all its positive and negative currents, are not once referred to; not even the three well-known astral nerves, positive, negative, and neutral, intimately connected with the spinal column, and which a *true seer* would perceive, appear to be in his thought. Nor does he speak of the various important centers of forces in the body, nor yet of the subtle form of human electricity called Kundalini. . . .
>
> Passing to practical points—as our space is limited—we would draw attention to the error that "complete touch of the whole hand" is an aid. It is, *if you think so.* Then that silk and clothing interfere is another; again, if you think so, that interferes. But properly used, silk and certain plants are more efficacious than the hand. On page 159 is a fallacy in saying that if the brain is paralyzed the psychic self stupidly obeys, making the body act. If the brain is paralyzed there certainly can be no action by limb or organ of speech. In these cases the brain is not paralyzed at all, but something else happens which permits the brain to work, under the guidance of the operator. The polarity and change of polarity of the bodily cells are overlooked by the author, as also the actual life, consciousness, and memory of each cell.

*The first two articles have been reprinted in THEOSOPHY II, 267 and 362.

The last paragraph in the above quotation illustrates H. P. Blavatsky's statement (*Secret Doctrine,* II, 59fn) that "This *thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena." The whole "science" of metaphysical healing may be said to be an unphilosophical application of this principle, just as disease may be metaphysically described as resulting from perverse use of thought, will, and feeling—specifically, of the power of imagination.

In September, 1892, Mr. Judge resumed the work of definition with "The Cure of Diseases," supplemented in October by "Replanting Diseases for Future Use," which deals specifically with the *astral* science involved (see THEOSOPHY III, 492; and I, 549). For theosophists, this investigation of the contemporary healing cult was conducted in line with the Third Object, and the themes expanded in later discussions can be discerned in the foregoing article by H.P.B.

THE AKASIC RHYTHM

What is meant by "the expansion and contraction of the Astral Light"?

W.B.—The expression referred to was a quotation from the *Path* of April, 1889. The school to which the writer of that belongs holds that the Astral Light, or the *Akasa* as the Hindus call it, has its regular expansion and contraction, and that it is this which brings about the involuntary action of the heart of man in expanding and contracting, in order to force the blood through the body, and that it in like manner causes us to inhale and exhale in breathing. These two natural actions have never been explained by science. Although every person breathes during sleep when the mind is withdrawn from the physical frame, and man has always done so, yet to this day it is as little understood as ever. But if we postulate the Astral Light and its regular expansion and contraction, then we can begin to understand how its influence upon us causes the two involuntary motions so necessary to life. It is held that this motion of the Akasa is one of its properties which exhibits itself in the world through appropriate intermediate causes.

—*The Theosophical Forum,* December, 1889

EVERYDAY QUESTIONS

On Patanjali's Yoga Aphorisms

I FIND *myself still confused on the subject of meditation. Can it be that the kind of meditation referred to under Aphorism 17, Book I, as also in the first four Aphorisms, Book III, is to be applied to mundane matters—"from the bottom up," so to say; while that kind referred to in Aphorisms 13-16, of Book I is rather "from above down," and is to be correlated with the Isolation described in Book IV, Aphorism 33?*

There is a very clear distinction, made throughout the four books of the Aphorisms, between "meditation with a seed" and "meditation without a seed." Successful meditation with a seed leads to intellectual or cognitive clarity. Meditation without a seed leads to *moral* clarity, or spiritual vision. In Western philosophy, we are able to sense this same distinction between the perspective encouraged by Aristotle, whose concern was primarily intellectual, and that of Plato, whose concern was primarily moral.

Aphorism 19 of Book I relates that "the meditative state attained by those whose discrimination does not extend to pure spirit, depends upon the phenomenal world." Patanjali begins his course of instruction by insisting on the necessity of a universal view before one engages in the mastery of particulars. The understanding of details is to be accompanied by "a firm position observed out of regard for the end in view"—the attainment which enables a man to "act for and as the Self of all creatures." Aphorisms 45 to 49 of Book I further illuminate the limitations of that meditation "which has a subtle object in view" rather than an "end" of permanent moral significance.

The Isolation described by Aphorism 33, Book IV, is "the abiding of the Soul united with understanding in its own nature." The implications of this phrase may be expanded by the student to explain both the superiority of the meditation which focusses upon The Self over the meditation centered upon objects—the selves of matter—and also the *temporary* necessity for the latter meditation in seeking complete understanding of the phenomenal world. The first task of philosophy is to create a vision of universality as to spirit and interdependence as to beings. The specifics of

Occult Science are then concerned with establishing egoic comprehension of every object and relationship of the material world. Yet if this mastery over particulars is accompanied by a steadfast retention of a moral "end in view," the original philosophical vision is not lost. Spiritual emancipation is attained by blending direct perception of all phases of the objective world in that spiritual vision which—while not relinquishing the acquaintance with particulars—no longer necessitates the classifying or departmentalizing of knowledge. This final state might also be regarded as descriptive of the goal of human evolution in any manvantaric period. It is never enough to see either the forest or the trees alone, nor first the one and then the other. Instead, it is incumbent upon the Sage to see both of these at once, in the light of the principles of evolutionary action which produced both.

I am also confused on the subject of memory. In Book I, Aphorism 11, memory seems to be described in one aspect only, that of recollection. But in Book IV, Aphorisms 8 and 9, memory seems to be referred to as a faculty of the reincarnating Ego—NOT *as a function of mere brain matter. From this, I would judge that memory is primarily the basis of individual consciousness. Can memory, either latent or active, be the real basis of mind itself in a manvantaric cycle?*

Since memory is a word which stands in the average mind for recollection of *things* perceived, it might be confusing to say that memory is the primary basis of individual consciousness. It is true that individual consciousness is always accompanied by some perception of continuity, but this does not depend upon the visualization of any specific past events. The first "perception" of the incarnating Ego is that of continuity itself—a sense of the enduring —and the first memory of an egoic nature is that which abides within the Soul as a perception of the interdependence between "events" and beings. Mr. Judge's commentary states that memory is "possessed" by the incarnating Ego, not that it *causes* egoic perception. There is, of course, the memory of impacted and assimilated experience in the "three lines of evolution" which signifies attainment of the man-state. Only the *personal* self-consciousness depends upon memory (see *The Secret Doctrine*, I, 292).

The majority of our definitions are overlaid with centuries-old habits of superficiality and materialization. "Reminiscence" today is more apt to bring to mind the picture of a man in a nostalgic reverie involving the lost romances of youth, than to suggest Plato's "reminiscence"—which meant the intuitive retention of the essence of experiences gained in former incarnations. Acting in our age, we are constantly hampered by too many "mental deposits"—which Patanjali speaks of elsewhere—and thus allow the deeper memory of Soul little opportunity to manifest.

Another concept I would like to be entirely clear on: as Patanjali uses mind, it seems always to be the lower mind (KAMA-MANAS) *to which he refers. His "soul" seems to be what H.P.B. refers to as Higher* MANAS, *it being "unconditionally omniscient on its own plane," as she points out in her article, "Psychic and Noëtic Action." Patanjali makes it plain, as H.P.B. does, that* ATMA *is the Universal Spirit above and inclusive of all other principles. If this is correct, then, Self-realization makes of man a God, and this is the object of Patanjali's whole treatise. For the ascetic, or adept, it is no longer Desire, but Higher* MANAS *that is the mover of the Will. Can this be confirmed?*

Desire is a word which expresses either a primary action of the personal man or a primary action of the spiritual man. The universal applicability of the saying, "behind will stands desire," is noted in Mr. Judge's statement in the *Ocean of Theosophy,* that even a Buddha "had first to make a vow." Would we say that Buddha first intellectually perceived a need for knowledge, or that he first *desired* knowledge? There is, in our own experience, a mover of the mind behind every mental effort made, whether toward self-aggrandizement or to serve the need of humankind. And so it was, perhaps, with Buddha. His initial impulse must have come from the egoic perception of the inter-relatedness of all life. His first experiences in the world served to deepen this feeling and *then* he deliberately sought to develop the highest faculties of mind in a search for the laws which apparently decreed suffering for all that lived.

In the life of a Sage, impersonal Higher Manas is the mover of the will. That is, Higher Manas fires the otherwise latent Buddhi,

which exists in the lower orders of nature as an energizing force. There, we call it Fohatic intelligence. Higher Manas draws the energies of this intelligence into a pattern of action which we call special abilities and faculties, to be gained only through the continuous working over of the material principles. Thus Higher Manas eventually attracts all the elements of nature into its service, and the Spiritual Will is said to be operative when all the forces used by the Ego are directed by one single purpose.

THE MYTH OF SUDDEN PROGRESS

Statesmen and warriors seldom create issues. More often they seize upon those that are becoming dominant, and precariously hang on to them or ride them, guide or misguide them, through their later stages. There are few more alluring myths in all history than that social wrongs can be set right in one mighty effort directed by great organizing genius at the top. Neither the size and complexity of the task, nor the record of failure, has ended that romantic dream. The will to believe in sudden, general social progress, organized from above, is forever exploited by those who seek to control the loyalties and resources of men. . . . The mass of people are influenced to hold in low regard the self-mastery of their own lives, and to focus attention on great programs initiated in centers of government and industry. How often have the seemingly colossal achievements of such programs crumbled away by subsidence of the foundations!

World events of today and tomorrow took their determinating directions further back in the past than we realize; and the work of today, if in accord with fundamental realities, will come to full fruition further in the future than we supposed. When events are full grown, herculean effort may change them but slightly. . . . Yet very moderate powers, wisely used in harmony with the nature of things, may have profound effect on the more distant future. . . . Excellence may be more significant than bigness.

—ARTHUR MORGAN

ON THE LOOKOUT

"The Typical Home"

The problem of the family, its place and function in the life of the nation, appears to grow larger, paradoxically, as the size of the average family decreases. The widespread social dislocations of the war and postwar years have only aggravated the difficulty, and the spread of juvenile delinquency advertises the gravity of the question. The family unit was once held chiefly responsible for education in character, and for the development of a stable sense of values in those who would shape the society of the next generation. Today the family has lost much of its coherence, and this fact has not failed to impress those who seek for the causes of social unrest. Dr. Marynia F. Farnham, a New York psychiatrist, has singled out "The Tragic Failure of America's Women" (*Coronet*, September, 1947) as a responsible factor.

> Before the Machine Age, women did not agitate for "equality." They ruled as queens over large households, where the whole family lived and worked together. The mother was responsible for the children's education, and led the family in singing and games. Her kitchen was the counterpart of the modern living room.
>
> But today the home is no longer the family center. Husbands travel miles to offices and factories; mothers have been relieved of their role as teacher by an elaborate school system that takes children most of the day, from kindergarten onward.
>
> Today, the typical home is becoming an empty shell. People rarely stay home to have their "fun." There are now a multitude of outside diversions: movies, dance halls, taverns, night clubs, bowling alleys, golf courses. The home, an efficient yet dreary hole-in-the-wall, has morning and evening rush hours, but during most of the day it is either vacant or practically so.

"Largely Responsible"?

Dr. Farnham's indictment is wholesale:

> Let us face a grim fact. The spawning ground for most neuroses in our civilization is the home nursery. And the principal agent is the rejecting, or otherwise emotionally disordered, mother. It is she who is largely responsible for most of our 750,000 confirmed alcoholics, for millions of other neurotics, for our increasing number of criminals, delinquents and truants.

This exaggerated "fact" does not represent psychiatry or psychology at its best, for neurotic women—whatever their influence—must themselves have a cause and a history. We can go on in an endless chain of physical heredity from generation to generation without identifying a useful principle of origin. It would be more profitable to uncover the potent heredity of ideas which is the inner environment of all members of society.

"In Defense of Women"

This is well brought out in an editorial in *The Saturday Review of Literature* (Sept. 6), where attention is called to "the widespread attack in popular magazines and in books against the American woman in almost every aspect of her life."

> The American woman was charged and found guilty of being an inadequate mate for her husband, an extravagant burden on her family, a poor housekeeper, a neurotic and undependable worker outside the home, a mother responsible for sons who would be 4-F's in any man's army. Some of this heavy barrage of criticism had stemmed from Philip Wylie's "Generation of Vipers," for his telling phrase "momism" had caught on, as if it were the popular name for a new and infectious disease. The most difficult attacks to answer came from the writings of psychiatrists who had studied with alarm the increasing evidence of psychoneurotic disturbances among women and especially "career women," that is, women who worked outside the home and who were making a success of it.

Undermining Confidence

Having reviewed these symptoms, the article goes on to suggest the cause of the disease, speaking of the hostility which has always met the "feminist" movement:

> That American women are restless, supposedly unhappy in whatever circumstances they are placed, that more of them than ever need psychiatric attention is one of the major themes of the new anti-feminism. The answer is that we are living in a changing world where it is difficult for a man or woman to be carefree and happy at a time when there is literally no lasting security or certain refuge from anxiety, except a cheerful spirit, a reasonable philosophy of life, and a calm acceptance of what may come, bulwarked by one's own consistent efforts to create a resistant and self-sufficient personality.

The editors of the *Saturday Review* point out: "This is a dangerous time in the history of America to undermine the confidence of over half our adult population in their contribution to our common life. However false are the conclusions that women's detractors make, there is unfortunately enough truth in them to attain this dismal result, if they remain unchallenged."

"THE RISING CYCLE"

In view of the necessity for positive reform to stem the tide of passivity and neuroticism (masculine as well as feminine), it is certain that—

> The women of America, young and old, must have confidence in themselves and in their destiny. If the attacks on them do not break down of their own weight, anti-feminism must be met by a concerted feminist crusade having little relation to that of twenty-five years ago, based on a jealousy of men and an attempt to be their rivals. The new feminism may demand not successful rivalry but full partnership in the economic and political world, as well as in the domestic sphere which is woman's natural habitat.

A contemporaneous comment on that earlier crusade occurs in *The Friendly Philosopher* (p. 156):

> The present movement of women . . . is neither a fad nor a fancy, but an urge of the rising cycle. Necessarily it must follow, at first, the ordinary lines of thought and action pursued by the men in general; but it is bound to work into lines which affect the home, the family, and general human interests, rather than possessions. Errors of judgment and mistakes will doubtless be made, but from them better judgment will come.

Readers acquainted with H. P. Blavatsky's articles, "The Mote and the Beam," and "Progress and Culture" (THEOSOPHY IV, 216 and 253), both published in *Lucifer,* August, 1890, are aware of her rigorous championship of women's rights. Russia, in that day, allowed women considerably more "equality before the law" than did England—which fact undoubtedly made H.P.B.'s own life-work somewhat easier of accomplishment.

"CHANGING CONCEPTIONS OF THE FAMILY"

A thoughtful survey of the home question appeared in the May, 1947, issue of *The Annals,* monthly organ of the American Academy of Political and Social Science. "Changing Conceptions of the Family" are examined by Mrs. Sidonie Matsner Gruenberg, who points out

that the traditional family was "safely set in the home, which in turn was firmly fastened to the soil." Industrial developments have to a great extent loosened and destroyed those roots, and produced a significant change: the average family is nowadays a consuming unit, whereas formerly it was in good part a productive one. The family has thus became a more or less haphazard factor in the modern world—a unit whose natural functions have been pre-empted by other agencies or have atrophied through disuse.

Mrs. Gruenberg comments on the recent development of the day-nursery and the baby-sitter, as well as the ever-increasing number of school courses on subjects which had previously been handled adequately and naturally in the home. These include the whole field of "home economics," diatetics, and, indirectly, many of the skills now incorporated in the curriculum of the trade school.

"The Famous Chores"

Mrs. Gruenberg's conclusion touches on a decisive phase of family life—now, unfortunately, a matter largely of past history:

> Removing from the home its many kinds of essential work destroyed a considerable part of the family's educational functions. Children on farms learned through their daily experience the elements of various skills and crafts and the meaning and values of the day's work. They learned how to co-operate with others in terms of common purposes and individual capacities. Through casual conversation while sharing with other members of the household the work, the ceremonials, the play, and the leisure, they learned the prevailing folklore, the accepted principles of human relationships and living, and the prevailing standards and ideals.
>
> The famous chores, through which our grandparents were supposed to acquire stamina and responsibility, have left no successors of equal worth. . . . A whole generation of young men and women has grown up with many new privileges and new school and leisure opportunities, but relatively untutored in whatever skills and arts and understandings are still needed for running a home.

Lost Horizons

Why should this be, and what can be done to remedy the situation? Mrs. Gruenberg's recommendations turn out to be rather mechanical, comprising mainly suggestions for various counseling, health, and supervision services to be provided by community, school,

etc. But crutches are not a cure. While much can be accomplished by awakening parents to a greater sense of the responsibilities which are peculiarly and inalienably their own, the essential reform can proceed only from their recognition that *they are capable of fulfilling those responsibilities.* Parents seem to have lost confidence in their ability to teach their children.

Since those who have lost confidence in themselves have lost the basis of all "security," is it strange that a sense of fear and uncertainty, a desperation finding outlet in abandon, should have been communicated to the children of this generation? The tragic effects of irresponsibility indicate the evil in the prevalent idea that school and church between them can teach children all they need to know—and do it much better than the parents. This point of view goes beyond the legitimate bounds of parental diffidence and draws us once more under the quasi-omnipotent thumb of external divinity.

An Effective Modulus

It is certainly true that most parents have neither the time nor the training to complete the education of their children. And it is equally true that the work of our "elaborate school system" is of great importance in opening up before children a host of new worlds to explore, of new facts and new techniques for acquiring facts. But the prior environment of the home is what prepares the child for any subsequent education. An idea of the karmic affinities which draw certain reincarnating egos together into a family will suggest why so much of basic character appears to take its origin in the natural instruction of family life.

There will be other inevitable changes in the home—as in everything else—as our civilization leads us into new situations and greater complexities, but no matter what new features emerge, we cannot do without some effective modulus for individual growth and integration. It may be that the strengthened movement toward small communities reflects this need—and reflects, also, the failure of many modern families to fill it. The necessity for a knowledge of karma and reincarnation *among the people as a whole* will become more and more evident as men strive for ways of evolving individuals who are at the same time free and responsible. These twin qualities it is the unfulfilled task of civilization to encourage, and upon their existence the duration of any civilization must largely depend.

"FATHER" AND GOD

Clarence Day's *Life with Father* has brought to the public a character in which religious independence took some curious forms. It was borne in upon members of the Day family, for example, that the elder Day regarded himself, in all modesty, as God's equal, and frequently His adviser, where the affairs of the home were concerned. This somewhat startling attitude was never so clearly shown, perhaps, as upon the occasion of illness. "Father" propounded a prayer to God which culminated in a peremptory command to "Have mercy, damn it!"—and God, in one fashion or another, managed to comply.

While this sort of prayer is extremely odd, "Father" seems to have meant no blasphemy. On the contrary, it was his way of showing that he never expected inhumanity from God. The minister's view that God was angry and should be appeased was, in Father's opinion, quite out of character. His son records that "Father never got angry at people, only at things," and Mr. Day obviously conceived God in his own estimable image.

So also, it appears, did the late General George Patton, who had recourse to a similar manner of address to the Deity, with, however, a more orthodox motive.

"WHOSE SIDE," O LORD?

The Los Angeles *Daily Journal,* Dec. 2, 1947, reprints (from *True, the Man's Magazine,* for December) Gen. Patton's "prayer for aid to turn the tide of the Battle of the Bulge [which] has never before been published." Thousands of Third Army men, according to the account, "believe our Lord worked a true modern miracle in answer to General Patton's prayer." The time was Christmas, 1944, and Gen. Patton began with customary directness:

> Sir, this is Patton talking. The last fourteen days have been straight hell. Rain, snow, more rain, more snow—I'm beginning to wonder what's going on in Your headquarters. Whose side are You on, anyway?

The chaplains explained the war as a religious one, the Crusades all over again, Patton relates, and "up until now I have gone along with them, for You have given us Your unreserved cooperation."

> But now, You've changed horses in midstream. . . . Sir, I can't help but feel that I have offended You in some way. That suddenly You have lost all sympathy with our cause. That You are throwing in with von Rundstedt and his paper-hanging god. . . .

"The Tortures of the Damned"

"I don't like to complain unreasonably," Gen. Patton continues, "but my soldiers from the Meuse to Echternach are suffering the tortures of the damned." He describes a visit to several hospitals, full of frostbite cases, and reports that many wounded are dying in the fields because they cannot be brought back for medical care:

> But this isn't the worst of the situation. Lack of visibility, continued rains, have completely grounded my air force. . . . Not only is this a deplorable situation, but, worse yet, my reconnaissance planes haven't been in the air for fourteen days, and I haven't the faintest idea of what's going on behind the German lines.
>
> Dammit, Sir, I can't fight a shadow. Without Your cooperation from a weather standpoint, I am deprived of an accurate disposition of the German armies, and how in hell can I be intelligent in my attack? All this probably sounds unreasonable to You, but I have lost all patience with Your chaplains who insist that this is a typical Ardennes winter, and that I must have faith.

"A Birthday Present"

The curious one-sided "humanity" which is often an attribute of the military mind, reached schizophrenic proportions in Patton's case, and finds forcible expression in his conclusion. The incongruity of sending spoils of war—human "spoils," at that—to a "Prince of Peace" is not less striking than the simultaneous desire to stop the "unnecessary (!) butchery" of one group of soldiers by wholesale slaughter of another group.

The chaplains have counseled faith and patience, but this is not enough:

> Faith and patience be dammed! You have just got to make up Your mind whose side You're on. You must come to my assistance, so that I may dispatch the entire German Army as a birthday present to Your Prince of Peace.
>
> Sir, I have never been an unreasonable man, I am not going to ask You for the impossible. I do not even insist upon a

> miracle, for all I request is four days of clear weather. . . . I need these four days to send von Rundstedt and his godless army to their Valhalla. I am sick of this unnecessary butchery of American youth, and in exchange for four days of fighting weather, I will deliver You enough Krauts to keep Your bookkeepers months behind in their work. Amen.

"Atrocities of the Mind"

Fortunately, Patton was not a typical military man, but far from being abnormal, his attitude is a simplified though strictly logical development of the assumptions and practice of a "religious" war. He erred by an excess of candor, not by inconsistency. Patton's reasoning seems to have been that God and the big battalions are inseparable buddies. Addressing a Sunday School class in the Church of our Saviour, San Gabriel, Calif., on June 10, 1945, Patton told the children: "There will be another war. There has always been. Sunday School will make you good soldiers." The magazine *Politics,* printing a picture of the General's Sunday School appearance, labelled it an atrocity picture, and went on to quote another Patton speech, this time to the men of his Third Army on the day before they took off for the landing in Normandy that spring.

The history of that D-Day-Minus-One speech may throw light upon the obscurity of the "prayer" given the preceding Christmas. Dwight MacDonald, the *Politics* editor, writes:

> OWI [Office of War Information] operatives recorded the historic utterance on the spot and rushed the precious disks across the Atlantic by air, for use at war-bond rallies and other consecrated gatherings. But the speech was never released. For when the records were played over here, with a dozen topflight OWI experts listening, pencils poised, despair settled down over the gathering. Speaking to his men, the good grey general was completely uninhibited (or at least, played the part—I suspect Patton's toughness is mostly theatricalism and neuroticism). The four-letter words fell like rain: Molly Bloom and Studs Lonigan would have blushed. The speech was completely unusable: the general had, in his martial ardor, sabotaged the war effort. (*Politics,* August, 1945.)

"Minimum of Human Meaning"

Reconstructing Patton's speech from two sources, MacDonald reprinted the least offensive portions, but even the edited version is incredibly vulgar, combining blasphemy and brutality in explosive

proportions. MacDonald's comment has pertinence today, since atrocities of the mind are still being perpetrated, and battle cries still sound:

> At once flat and theatrical, brutal and hysterical, coarse and affected, violent and empty—in these fatal antinomies the nature of World War II reveals itself: the maximum of physical devastation accompanied by the minimum of human meaning.
>
> These utterances of Patton's are atrocities of the mind: atrocious in being communicated not to a psychoanalyst but to great numbers of soldiers, civilians, and school children; and atrocious as reflections of what war-making has done to the personality of Patton himself. Patton, it is true, is an extreme case, noted in the Army long before the war for his martial hysteria. But I cannot believe he has not been brutalized by the war. Certainly most of us have.

"A Moral Mithridates"

Since no character estimate (even one given out of a man's own mouth) can be left without a redeeming feature, if we seek understanding, it is well to reflect upon some general symptoms of the mental disease Patton succumbed to. MacDonald, turning from the General to "each of us," is sharply reminded that military fanaticism is no isolated phenomenon:

> We have grown calloused to massacre, and the concept of guilt has spread to include whole populations. Our hearts are hardened, our nerves steady, our imaginations under control as we read the morning paper. King Mithridates is said to have immunized himself against poison by taking small doses which he increased slowly. So the gradually increasing horrors of the last decade have made each of us to some extent a moral Mithridates, immunized against human sympathy.

As "the morning paper" continues to record more of distrust and fear than of peace-building qualities, the dissemination of the fundamental principles of human brotherhood is more than ever an acute responsibility.

Long-Distance Hypnotism

Hypnotism has now entered the field of obstetrics, and a recent news item (Los Angeles *Herald-Express,* Nov. 13, 1947) described the possibility of hypnotism at a distance:

> In the maternity ward of a Chicago hospital a young wife about to undergo the labor of childbirth receives a long-distance telephone call from Los Angeles. Her nervous tension relaxes as she recognizes the reassuring voice:
>
> "This is Dr. Kroger. I shall count three. You will then fall asleep. Your labor will be entirely painless. One-two-three. You are falling asleep . . . falling . . . asleep."

The "reassuring voice" would be that of Dr. William S. Kroger, Chicago physician and faculty member of the Illinois Medical School, who explained to the newspaper interviewer that the patient had of course been conditioned by hypnosis in advance: "After such conditioning, a patient could be hypnotized by sending him a telegram telling him to go to sleep," Dr. Kroger said. (See THEOSOPHY XXV, 575; XXVI, 522; XXVII, 329.) By the use of hypnotic anaesthesia, or analgesia, Dr. Kroger has delivered 23 babies painlessly. Pain in childbirth, he points out, is absent among primitive peoples and is magnified by fear among the civilized. Relief from the hypnosis of fear is apparently to be gained by another type of hypnosis, *equally irrational* so far as the patient is concerned. This prospect is hardly reassuring, but fortunately it is not the only alternative.

BIBLICAL NEUROSES

An approach through *consciousness* to the same problem has been made by an English physician, Grantly Dick Read, who published *Natural Childbirth* in 1933. Later, elaborating his theory for lay readers, he issued *Childbirth Without Fear* (Harper & Brothers, 1944). The English imprint, however, bears a more accurate title—"Revelation of Childbirth"—for Dr. Read's researches have exposed the effect of religious superstition and have done much to restore the natural values of a great human experience.

The Bible, as students of Theosophy are aware, has dictated the unwritten history of the West to an extent not often appreciated. "The Book" contains an abundance of seed-ideas, which, sown abroad in Western soil, seem to have sprouted into forests of confused ideologies, and flowered in a number of neuroses typical of our culture. Dr. Read, studying the interplay of fear, tension and pain, has identified the Bible as the source of one such reaction-sequence or "syndrome" of harmful emotions.

"It Wasn't Meant To"

In tracing the origin of the fear of childbirth, Dr. Read points out that "neither the Old nor the New Testament provides any cause for comfort, but rather gives [women] good reason to be afraid of childbirth." The Prayer Book still accepted by the Church contains a thanksgiving to God for preserving the mother "in the great danger of childbirth." Dr. Read is not favorably impressed with this biblical thanksgiving. He paraphrases it thus:

> "Thank you very much for having allowed ME to come through all that frightfulness unscathed; it is so nice to be alive in spite of having performed the greatest of all natural functions for which You specially built me, although You did make it dangerous and painful for me."

Dr. Read's determination to solve the "paradox of pain in a biological design," he recounts, began with a simple circumstance. Attending a poverty-stricken woman in Whitechapel many years ago, he was astounded that she refused to take chloroform. When, upon leaving, he asked her why she would not use the chloroform mask, she replied, "It didn't hurt. It wasn't meant to, was it, doctor?" The two unusual features of this experience—the calmness of the woman and the freedom from pain—gradually became associated in Dr. Read's mind (the woman's reply evidently became a mantram), and slowly the science of the psychosomatic relationship was built up over the years.

"Emotional Misunderstanding"

The bridge between physical and psychological response is the "interpreting center" in the brain, the thalamus, where nerve impulses are received and from which the stimulus to motor response is sent to the muscles. Dr. Read explains:

> Unfortunately, there are many conditions which will make it easy for the thalamus to misinterpret stimuli, because this highly complicated part of the brain not only deals with the purely physical stimuli from the body but also with the special senses and with the emotions and all forms of associated stimuli through the mind proper. If, therefore, through such emotional misunderstanding the thalamus has become oversensitive, it can interpret an ordinary sensation—that is to say, a normal sensibility—as a pain, owing to the exaggerating influences to which it has been subjected.

Since pain is a *mental* interpretation of an injurious stimulus, the misleading influence of fear can actually increase pain:

> The great intensifier of stimulus interpretation is fear. This emotion, like pain, is protective and produces through the sympathetic nervous system a state of tension within the body. . . .
>
> I hesitate to say how often women have demanded anesthetic in my practice, not because they were in pain, but because they "felt it was about to hurt"; not because of the pain they had, but because of the pain they believed must inevitably arrive.

While not outlawing anesthetics entirely, Dr. Read persists in advocating permanent relief, rather than physical "escape." Aware that "there is a great difference between elimination of fear at its source and the escape from fear into unconsciousness," he recommends that expectant mothers be encouraged to understand the natural course of childbirth, and participate consciously in its consummation. The removal of fear, through a correct interpretation of the special stimuli and tensions of labor, is the central objective of his work, and the case histories included in his book enable the reader to explore the ramifications of the theory in practice.

Exercise in Equilibrium

Since natural childbirth is actually an exercise of self-control and self-reliance, Dr. Read is careful to stress the point that the individual case will have certain special features and a success relative to the patient's effort and will. Even with such reservations, however, the method has obtained remarkable results. In the conservative *Journal of Obstetrics and Gynecology* (London), Dr. Read reported success in 700 carefully recorded cases. The *Reader's Digest* (for September, 1947) and *Collier's* (Nov. 16, 1947) have helped to publicize the technique in this country, and it is to be hoped that other civic bodies will follow the example of the Arkansas State Board of Health, which has interested itself in the method. The board's Division of Maternal and Child Health established an active correspondence with Dr. Blackwell Sawyer of Lakewood, N.J., a leading U.S. exponent of the principles of natural childbirth.

In an era increasingly marked by escapism in many forms, the success of Dr. Read's work is an encouraging sign, and his book could profitably be studied by anyone—man or woman—seeking some light on the problem of psycho-physiological equilibrium.

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